لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

KHILAFAT LIBRARY

Zahur 1350—August 1971

RUR

EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead. Digitized by Khilafat Library Rabwah

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman-i-Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

Printed at the Nusrat Art Press, Rabwah and published by M. Masud Ahmad M.A. for Sadr Anjuman Ahmadiyya Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

KHILAFAT LIBRARY

EDITOR

M. G. AHMAD

Editorial Adviser

S. D. Ahmad

Contributing Editors

Nafis-ur-Rahman A. G. Soofi

Abdur Rahman Khan Bengalee

Assistant Editor

Ch. Ali Muhammad B.A., B.T.

Annual subscription including packing and postage :

1.	Pakistan, India and Ceylon :	... Rs. 10
2.	England and other sterling areas :	... £1.
3.	U. S. A. and other dollar areas :	... $3.00

Notes : Cheques and drafts should preferably be drawn on a Pakistan bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U.S.A. and 4sh. for U.K. should be added to the amount of subscription.

CONTENTS

1. Teachings of Christ ... 239

2. Thus said the Holy Prophet ... 248

3. Twelve Qualities of a Khadim ... 218

Hazrat Khalifatul Masih III

4. Moon in the East ... 230

Abdul G. Soofi

KHILAFAT LIBRARY

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXV ZAHOOR, 1350—AUGUST 1971 No. 8

Digitized by Khilafat Library Rabwah

Teachings of Christ

III

Status of Jesus

The next point of Christian dogma which underwent a great change with Paul's conversion, was the early disciple's conception of the status and mission of Jesus. Luckily there is no dearth of information about the manner in which the Jerusalem Christians and the appostles conceived of their august Master. We can safely infer from evidence found in the Gospels that from the very beginning of his career Jesus was recognized and acclaimed as Messiah of Israel, Anointed of Yahewah, and the title of Christ was so much used for him that it had become almost a personal name of Jesus, even during the short span of his ministry.

Thus it is reported in the Gospel of Mark that during Jesus' tour of the villages surrounding Caesarea Phillipi, Jesus questioned his disciples as to what they believe him to be? Peter promptly answered him :

'You are the Christ'.

Jesus did not contradict Peter, he merely told them to keep it a secret from others. The same incident is also reported by Matthew. His version presents Peter's declaration of Jesus being Christ as a revelation from God. It is also reported that Jesus confirmed Peter's declaration and received it with an eulogistic response. Thus it is said :

> "When Jesus came to the region of Caesarea Phillipi he put this question to his disciples, 'who do people say the Son of Man is ? 'And they said, 'some say he is John the Baptist, some Elijah, and others Jermiah or one of the Prophets'. 'But you', he said, 'Who do you say I am' ? Then Simon Peter spoke up, 'You are the Christ ; he said 'the Son of the living God'. Jesus replied, 'Simon son of Jonah, you are a happy man ! Because it was not flesh and blood that revealed this to you but my father in heaven. So I now say to you : You are Peter and on this rock I will build my Church. And the gates of underworld can never hold out against it. I will give you the keys of the Kingdom of heaven. Whatever you bind shall be considered bound in heaven ; whatever you loose on earth shall be considered loosed in heaven". (Matthew 16 : 13 - 19)

KHUDA BAKHSH LIBRARY

Now, in the times of Jesus, the contemporary Judaism, had no clear conception of the postion and mission of the oft-fore-told and long-expected Messiah. What we can safely claim is that according to the Jewish beliefs, then prevalent, Messiah, although reputed to possess certain superhuman qualities, was to be, essentially of human origin. The thought of assigning the Messiah the position of a semi-God, or any type of divine or supernatural status is of latter Paulian origin. For such a conception of Messiah, would have detracted from the oneness of Yahweh, in which the Jews very firmly believed.

Secondly, the expected Messiah was recognized as basically the Avenger of Israel, who would free the suffering Jews from the bondage of their pagan oppressors and would lead them to the much-longed-for liberty and would prove the supremacy of Jews over the Gentiles by establishing the national kingdom of Israel.

KHILAFAT LIBRARY

Thus immediately after his birth, we are informed by Matthew, some 'wise men from the east' came in search of 'the infant king of Jews'. And that when King Herod heard these men proclaiming the rising of the 'star' of the 'infant king' he was greatly 'perturbed'. This distress and anxiety of king Herod confirms clearly the prevalent beliefs of Jews about the expected Messiah. It was because of this conception of the Jews about Messiah's role in the coming times that made king Herad afraid of Israel's possible uprising against his non-Jewish rule.

Thus the Messiah for whom the Jews of the day of Jesus were waiting, was to bo a mighty victorious figure, the King of Glory, who would 'shepherd' God's people 'Israel' and would blast their enemies with the 'breath of his mouth', thus bringing the long-awaited kingdom of God on this earth. The idea that he would have to die an 'accurssed death' to bring salvation to Israel was compeletly absent from the Jewish tradition.

Again any such idea that the God-sent Messiah———the King of Jews——would prove to be the instrument ot bringing the long-denied slavation to the Gentiles——'inheritors of divine punishment'——was also utterly alien to Jewish thought and contrary to Jewish hopes. Indeed any such interpretation of the mission of Messiah would have aroused bitter opposition from all Jewish quarters.

In the presence of such a conception of Messiah's victorious role, it must have proved very embarassing and indeed painful for the early Jewish disciples of Jesus to see their Master nailed to the cross by the very people whom he was to redeem. For, being Jews, they themselves, with the main body of Jews, had

waited for the mighty Christ and had accepted Jesus as such. Moreover, they must have felt an even greater embarassment in presenting him as such to the non-Christian Jews. That the early disciples were really distressed and experienced great difficulties in their preachings, by the fate of their Master can be proved by evidence found in certain passages in the New Testament. These passages also throw some light on the process by which the early disciples and apostles found a way out of this difficult situation.

KHILAFAT LIBRARY

A pleasant surprise

The disciple's experience immediately after the event of crucifixion, must have given them immense relief to know that the Master had been saved from the accurssed death. It also provided them with an explanation of Christ's nailing to the Cross, an explantion in harmony with their faith in his Messiahship.

The Gospel of Luke gives us a glimpse into the minds of the dejected disciples when they first met the 'Risen' Christ but knew him not. The perplexity and despondence that they had felt at the turn the events had taken is clear from the talk between Jesus, disguised as an unknown traveller, and Cleopas and his companions on the road to Emmaus. In answer to the stranger's questioning :

> "All about Jesus of Nazareth, they answered who proved he was a great prophet by the things he said and did in the sight of God and of the whole people ; and how our chief priests and our leaders handed him over to be sentenced to death, and had him crucified. *Our own hope had been that he would be the one to set Israel free*".

They also reported to him, how his tomb had been found empty by some of the believers. At this the stranger——the disguised Jesus——admonishes them :

> "You foolish men ! So slow to believe the full message of the prophets ! Was it not ordained that the Christ should suffer and so enter into his glory. Then starting

with Moses and going through all the Prophets, he explained to them the passeges throughout the scriptures that were about himself".

Then on reaching the village, where they had dinner with him, they recognized him for the first time. But before they could be sure of his identity, they again lost him. Bewildered at this, Cleopas, alongwith his companions, returned to Jerusalem to contact the apostles and informed them of the incident. The apostles confirmed what they had seen and told them that Simon had also seen Jesus. They were still discussing about the strange event when Jesus, who, it seems, had also returned to Jerusalem, appeared in their midst. Inspite of the fact that Simon and Cleopas and his companions had already seen him and had talked with him, they were frightened at his appearance. To calm their fears, he said to them :

"Why are you so agitated and why are these doubts rising in your hearts? Look at my hands and feet ; yes it is I indeed. Touch me and see for yourselves; a ghost has no flesh and bones as you cau see I have". (Luke : 24 : 13-40)

KHU... LIBRARY

The Suffering Servant

The experience of the apostles and the disciples close to Jesus, is of great significance, for it proved to have a revitalizing effect on their faith which was destroyed by the nailing of Jesus on the Cross. But even though they themselves had found satisfaction on learning about the escape of Jesus from death on the Cross, yet they found themselves in a peculiar situation. They were unable to prove the fact of Jesus being alive, because of his intended journey to the parts of the world where the 'lost sheep of Israel' had gone. It was not possible for Jesus to stay any longer among his fellow-countrymen, because of their violent attitude towards him. Hence, the necessity of keeping his escape a secret. But this silence caused other difficulties. It also gave the Jews good cause to look down upon Jesus for

having died an accurssed death. This in turn hampered the missionary activities of the apostles. To get out of this dilemma, instead of the victorious Messiahship, the figuer of the suffering servant was introduced.

KHILAFAT LIBRARY

On the one hand it served to cover the fact of Jesus' escape from accursed death and also assured that none would seek to trace him so that he could safely proceed on his journey to other lands. And on the other, it provided a scriptural warranty for the 'sufferings' of the mighty Messiah. For, in the scriptures can be found some passages about the 'suffering servant' which can be shown to indicate the miseries that the Messiah had to undergo. The Isainic portrait of the suffering servant of Yahweh proved to be the most convincing passage.

Thus in the Acts of Apostles is narrated the incident of the conversion of the Ethiopian eunuch by the preaching of Peter. It is reported that while going back from Jerusalem, the Ethiopian was reading from the Book of Isaiah. On spirit's command, Petet ran up to his chariot and heard the eunuch reading the following passage from Isaiah :

> "Like a sheep that is led to the slaughter house
> like a lamb that is dumb in front of its shearers,
> like these he never opens his mouth.
> He has been humiliated and has no one to defend him.
> Who will ever talk about his descendants,
> since his life on earth has been cut short." (Isaiah 53 : 7-8)

On the eunuch's enquiry as to whom these verses refered, Peter named Jesus and explained to him his message.

Now this is the first time that Jesus is identified with the suffering servent, portrayed by Isaiah. It provided the much-sought-for scriptural background for the mighty Messiah's apparently tragic end. It also provided the disciples with a reasonable explanation of the miseries to which they and their master had been subjected and thus opened the way for further conversions from the Jews.

This was the process by which the Jerusalem apostles sought a way out of the predicament in which they found themselves after their master's crucifixion. It must be noted here, that even during this crisis in their lives and faith the Jerusalem apostles turned to the ancient Jewish scripture, for understanding and guideance.

It is, therefore, evident that they regarded their faith not as anything entirely original, but as a continuation of the already established Jewish tradition. And that according to them Jesus was no divine being but a man, a prophet raised by God.

The incident of Jesus' crucifixion which, at least immediately after the occurance, was a source of vexation for the Jerusalem apostles, proved, on the contrary, to be something involving a spiritual truth of greatest significance for Paul. Instead of explaining it away with the help of Old Testament passages as the other apostles had done, Paul saw in the event something which could be exploited to glorify and even deify Jesus. It showed him the way to proclaim Christianity—the faith of the Sons of Israel—as the faith of universal significance, For this purpose he tried to explain the events of crucifixion and resurrection as distinguishing Christ from other prophets, as showing him to be of a divine and superhuman origin. In his first letter to the Church at Cornith, Paul writes :

KHILAFAT LIBRARY

> "Christ did not send me to baptise, but to preach Good News, and not to preach that in the terms of philosophy in which the Crucifixion of Christ cannot be expressed. The language of Cross may be illogical to those who are, not on the way to salvation, but those of us who are on the way to see it as God's power to save. As scripture says: 'I shall destroy the wisdom of the wise and bring to nothing all the learning of the learned'. Where are the philosophers now? Where are the scribes? Where are our thinkers today? Do you see now how God has shown up the foolishness of human wisdom? If it was God's wisdom that human wisdom should not

know God, it was because God wanted to save those who have faith through the foolishness of the message that we preach. And so, while the Jews demand miracles and the Greeks look for wisdom, here are we preaching a crucified Christ ; to the Jews an obstacle that they cannot get over, to the pagans madness, but to those who have been called, whether they are Jews or Greeks, a Christ who is the power and the wisdom of God".

KHILAFAT LIBRARY (I Corinthinans 1 : 17 - 2)

The 'obstacle' or the 'stumbling block' as it appears in certain translations lies in the expression 'the Crucified Christ'. We have already seen how the event of crucifixion proved a 'stumbling block' or an 'obstacle' for the early disciples who surmounted it only by their own spiritual experience and explained it by recourse to the ancient Jewish tradition. But for one who did not himself go through that spiritual experience and, also, was not satisfied by the explanation advanced by the early apostles, the event of crucifixion of Jesus remained an 'obstacle' or a 'stumbling block'. Particularly for one, who, like Paul, was "enthusiastic.....for the traditions of my father". That this explanation of Paul's hesitancy in believing in the apostele's interpretation of the incident of Crucifixion is right, can also be shown from his letter to the Galatians wherein he tries to give an adequate exposition of the Old Testament injunction : "Cursed is everyone that hangeth on a tree". Probably behind the philosophical facade he is giving an indicatioon of what, in his opinion, is the true nature of the 'obstacle' or 'stumbling block'. How then did he 'get over' this obstacle. Not by explaining it away with the help of Jewish tradition as the apostle's did, but by preceiving in the event the greatest divine mystery. Therefore, it is that the event of crucifixion became the cardinal point in his interpretation of the message of Jesus—an interpretation that was completely alien to the from and content of early Christianity. His explanation of the 'obstacle' is found in

his letter to the Galatians:

> "Christ redeemed us from the curse of the law by being cursed for our sake, since scripture says: cursed be everyone who is hanged on a tree". (Galatians 3 : 13)

Elsewhere, he has dealt with the subject more fully; thus in his first letter to the Corinthians he says:

> 'We have a wisdom to offer those who have reached maturity: not a philosophy of our age, it is true, still less of the masters of our age, which are coming to their end. The hidden wisdom of God which we teach in our mysteries is the wisdom that God predestined to be for Our glory before the ages began. It is a wisdom that none of the masters of this age have ever known, or they would not have crucified the Lord of Glory".

KHILAFAT LIBRARY

(I Corinthians 2 : 6 - 8)

It is apparent from the passage quoted above that Paul here asserts the crucifixion as an event predestined by God to happen. He claims that it was planned by the Almighty even before the beginning of time, that in a certain age of human history He will send 'Christ' to the earth and he will be crucified by the 'masters of' his 'age'. Paul, here, has taken the crucifixion of Jesus out of its historical context and by the very act of lifting it out of its location of time and space he was able to proclaim it as an event of superhuman nature and of great universal significance. It is needless to point out that in this passage, Paul has presented the 'man' Jesus of Nazareth as, 'Lord of glory' thus raising him to the heights of a 'divine' pre-creation being.

Thus said the Holy Prophet

عن عمرو بن ابی سلمة قال : اکلت یوماً مع رسول الله صلی الله علیه وسلم طعاماً فجلعت اکل من نواحی الصحفة فقال لی رسول الله صلی الله علیه وسلم کل مما یلیک .

Amar bin Abu Salma reports that once I ate with the Holy Prophet (peace and blessings of Allah be on him) out of the same plate. And I was eating from all over the plate. The Holy Prophet (peace and blessings of Allah be him) said to me "eat of what is before you".

عن عائشة قالت : کان النبی صلی الله علیه وسلم یحب التیمن ما استطاع فی طهوره و تنعله و ترجله

It is reported on the authority of Aisha (Allah be plased with her) that the Holy Prophet (peace and blessings of Allah be on him) started with his right side when putting on his shoes or combing his hair or performing the ablution.

کیسان بن ابی نعیم قال : اتی رسول الله صلی الله علیه وسلم بطعام ومعه ربیبه عمرو بن ابی سلمة فقال سم الله و کل مما یلیک

KHILAFAT LIBRARY

Kissan bin Abu Naeem reports that once the Holy Prophet (peace and blessings of Allah be with him) was presented food and with him was his step-son Amar bin Abu Salma. He told him: "Go ahead in the name of Allah and eat from what is in front of you".

وهب بن كيسان قال انه سمع عمرو بن ابى سلمة يقول : كنت غلاماً فى حجر رسول الله صلى الله عليه وسلم و كانت يدى تطيش فى الصحفة فقال لى رسول الله صلى الله عليه وسلم يا غلام سم الله و كل بيمينک و كل مما يليک فما زالت تلك طعمتى بعد

It is reported by Wahab bin Kissan that he heard Amar bin Abu Salma saying: "As a child I lived in the Holy Prophet's (peace and blessings of Allah be on him) house. While eating, my hand used to wander over the whole plate. The Holy Prophet advised me: 'Son ! invoke Allah's name, eat with your right hand and eat only what is nearest'. Afterwards, I always ate as he had advised me".

عن ابى هريرة قال قال رسول الله صلى الله عليه وسلم طعام الاثنين كا فى الثلثة و طعام الثلثة كافى الاربعة .

Abu Hurairah reports the Holy Prophet (peace and blessings of Allah be on him) said: 'The food of two persons is enough for three and that of three is sufficient for four'."

KHILAFAT LIBRARY

عن نافع كان ابن عمر لا ياكل حتى يؤتى بمسكين يأكل معه فادخلت رجلا يأكل معه فاكل كثيرا فقال يا نافع لا تدخل على هذا - سمعت النبى صلى الله عليه وسلم يقول المومن يأكل فى معى واحد والكافر يأكل فى سبعة امعاء

Nafi reports: 'Ibni Umar never ate his meals unless a poor man was also present. Once I brought a person to eat with him. He ate too much. Ibni Umar said to me: 'Nafi ! never again bring this man to me. I have heard the Holy Prophet (peace

and blessings of Allah be on him) saying : 'the believer eats to fill one intestine while the unbeliever gorges seven intestines'."

ابو حجيفة يقول قال النبى صلى الله عليه وسلم لا اكل متكئاً

Abu Hujaifa reports the Holy Prophet (peace and blessings of Allah be on him) saying "I never eat reclining on a pillow'."

عن ابى حجيفة قال كنت عند النبى صلى الله عليه وسلم فقال لرجل عنده لا اكل و انا متكئى

Abu Hujaifa relates : "I was with the Holy Prophet, peace and blessings of Allah be on him, when he said to another person : 'I do not eat while reclining on a pillow' !"

عن ابى موسى الاشعرى عن النبى صلى الله عليه وسلم قال اطعموا لجائع و عود المريض و فكوالعانى

It is reported on the authority of Abu Musa al-Ashary that the Holy Prophet said : 'Feed the hungry ! visit the sick and free the captives."

KHILAFAT LIBRARY

KHILAFAT LIBRARY

Twelve Qualities of a Khadim

The Amir-ul-Mominin, Khalifa-tul Masih III, addressing the 28th Khuddamul Ahmadiyya (the youth chapter) Annual Gathering held at Rabwah on Ikha 16, 1349 (Oct. 16, 1970), said :

"Our dearly loved Chief, the Holy Prophet Muhammad (peace and blessings of Allah be with him) has treated every generation with great affection. At present I propose to project to you only a flash of his concern and his love—addressing each one of us, he said" And certainly your person has a claim on you". (Bukhari Ch : Saum-ud-dahr) It does not mean that one is permitted to draw up a list of his rights and then proceed to demand relief. In fact it means that each person should take note of, understand and try to secure the rights of his person as defined by Allah, the Supreme, through the Holy Quran and through the exposition of the Quran made by the Holy Prophet (blessings of Allah and His peace be with him).

The right of each person that Allah, the Glorious, has fixed in principle is that he should develop to the limit all the powers, talents and faculties He has been pleased to grant him and should grow into a perfact and perfected unit under God and become His true servant. This is a tremendous blessing in contra-distinction to the sense that some people have that they have no rights—they give a wrong shape to the demand for and to the spirit of secrifice, depriving themselves consequently of many of their rights. This is a blessing for us also in the sense that we have been forbidden to make claims beyond those fixed by Him. This is a vast subject. If I start spelling out the personal rights of the individual, it should take long, perhaps quite a few days. I propose to pick out only one right out of the lot and address you a few words in respect of it. It is your right to be true, staunch and genuine servants of mankind. For, to become a public servant is a God-

given talent latent in man ; this faculty and capacity should not be left unfinished. On the contrary, the spirit of fellow-service should be promoted by an individual Khadim to its highest point. In order to fully acquit oneself of this obligation twelve guidlines have been listed by the Promised Messiah (peace and grace be on him). I will first read out the relevant quotation and then take up these points.

KHILAFAT LIBRARY

Lives of Public Servants

The Promised Messiah (peace and grace be on him) had the chance at a certain stage of his life, to study from close quarters the lives of some officials and people in authority. His idea was that since government and goverment officials are public servants he tried to find out and learn and observe if they really possessed the qualities that public servants are expected to have. Accordingly he came to the conclusion that there were among them some responsible persons who were good natured public spirited servants inspired by motives of fellow service but they were an exception and not the general run of the mill. In the course of these observations, he has listed the qualities that a public servant should be endowed with, if he has to justify his title. This prompted in me the urge to invite the attention of my Khadim children to their rights. Allah, the Magnificent, has gifted them with the talent of fellow-services Every man partakes of this spirit : he wants to serve others, to help fellow-man, to alleviate their sufferings and to work for their well-being. The Promised Messiah (peace and grace be on him) has drawn our attention, in a brief passage, to the qualities required to develop this feeling ingrained in human nature. He says "I found very few people among public servants who purely for glorification of God, the Supreme, possess the qualities of excellence of conduct, forebearance, nobility, chastity, humane behaviour, humility of spirit and self-effacement and compassion and inner piety and chese lawful income and truthful speech and self-denial". (Kitab-al-Bariya P. 161 Marginal note).

The Promised Messiah (peace and grace be on him) has listed here twelve qualities that a Khadim should possess. But he observed that government servants who should be public servants were, with a few exceptions devoid of these virtues. A closer look would show that if all human potentialities are at a moderate level or are tempered to moderation, then a physical human instinct is converted into a moral quality. The Promised Messiah (peace and grace be on him) has thrown ample light on the subject. We treat happy disposition, in common parlance, a moral quality. Some people are very cross. Their faces become furrowed when they speak. They do not greet others with a smiling face nor speak to them with a pleasant countenance. A Khadim should not behave in this manner. It is a very minor detail theoretically speaking but is capable of having tremendous impact.

KHILAFAT LIBRARY

Smiles for Stones

Each Khadim is therefore entitled to make use of every-thing required to shape him as a public servant and to develop in him to capacity his spirit of fellow-service. In this connection a Khadim can exercise his right by having recourse to the twelve guide-lines given by the Promised Messiah (peace and grace be on him) in this behalf, to develop to the limit his talent and feeling of fellow-service. This is his due and he should claim it otherwise he will stay immature. If he has the capacity to cover ten stages in his heaven-ward mobility he will in that case have covered only five and forefiet consequently half of his due. You should, therefore, get in the habit of thinking hard and train yourself in the art of conversing with a smiling face and learn to cut out high-brow attitude. If you are abused return the compliment wfth a cheerful laugh. Among the present audience there is a good number of college students. I recall here an incident of the days when I was a student in the Government college Lahore. We had holidays and I was on way to Qadian. A very sharp-tongued opponent of the Movement

shared the carriage with me. He hurled profanities at me from Lahore to Amritsar and I kept answering back with smiles. He had been so impressed by my pleasant countenance and cheerful disposition that when he detrained at Amritsar he said "If you get 200 missionaries like yourself you shall succeed in winning us over. I tried hard to provoke you but you kept smiling".

Remember, therefore, that if you are abused or called names or even hit do not flame up. You have not been born to be angry. You are public servants. On such occasions laugh back. The Punjab was devastated by floods in 1950 and a large part of the province was cut up into numerous small islands. Mr. Zafrul Ahsan was District Megistrate at the time. He said that other people were not doing their part and asked me to commission our college boys and the Khuddam to collect loaves for the flood-stricken. One day a party of our college boys complained to me that they had been threatened with physical beating by the residents of a Lahore community center they had visted to collect loaves. I told them to make it a point to pay the neighborhood a visit on the morrow and make to them the offer that they would be welcome to slap them provided that for each slap they were given two loaves for the brethern who were suffering hunger as no loaves had been made available to them. Accordingly they paid their visit and were not given slaps but brought back loaves.

KHILAFAT LIBRARY

You should set an example. It becomes infectious. It is the due of a Khadim to smile and laugh, This is certainty your exclusive due, for, the Holy Prophet (peace and blessings of Allah be on him) had been given two promises, one that Islam shall become dominant during his term and the other that it shall gain ascendency after a 1000-year decadence during the term of his most loved spiritual son.

The dawn of the ascendency of Islam is already breaking out; the day-break of its dominance is imminent.

KHILAFAT LIBRARY

No honour without Islam

No nation of the world shall live a life of honor outside the fold of Islam. This is the promise of Allah, the Magnificent. It must come to pass.

Since we have been granted such grand promise of the glory of Islam, how come we should have any cause for mourning? On the contrary, we have beengranted the privelege of smiling. March ahead then smiling on the strength of this great promise and great right. If anyone gives a slap, it should make no difference. If any one abuses, it does not mean anything. If some one spreads thorns in our way, it has no significance. They are ignorant and lack in insight. If their pranks wipe the smiles off our faces then we must take it that we fogot the promise that has been given us about the supermacy of Islam and took to heart the slap and the abuse and thorns that others offered us. We have no cause to take into account such things, none of us. Each one of us is obligated to become a good and exceedingly fit public servant. This is an open highway. The graces of Allah, the Glorious, are raining thick. People heap up dust and the rain of His mercies washes it off. Our feet have never faltered, nor they ever should.

We have no cause to grieve or worry or feel disheartened. To become a Khadim you should therefore keep a smiling courtenance; it is the first requisite, even if you are put through a test by Allah, the Supreme. I recollect an incident that took place in my household involving womenfold though as human beings men and women are not disparate. The first born son of my eldest daughter was a very handsome baby but he did not take a breath after his birth. We were in the hospital waiting and the Doctor permitted us to visit our daughter, when after an hour or so he had finished with the case. I feared being young in years loss of her first-born might have upset her and her face might have lost its composure. When I approacheded her with the idea of condoling with her I found her smiling. It gave me immense pleasure and I told her there and then

that Allah, the Illustrious, would grant her a son who will live long. Allah, the Sublime, did grant her a second son.

In my recent tour of Africa I met and addressed and shook hands with five to six thousand Ahmadies in the course of a single function. Chief Gomanga, President of Sierraleone Ahmadiyya organization, told me that scores of Ahmadies were greatly surprised that I greeted everyone with a smile. It cost me neither money nor time but the smiling countenance worked wonders. It was in a manner of speaking an emergency spell yet it was in the history of the movement which is now 80 odd years old and is on the African scene frem the last fifty years, the first occasion and the first opportunity of their lives that a Khalifa of the Promised Mahdi paid a visit to them so that they could meet with him, hear his speech, talk to him, relate to him the tale of their woes, and listen to his counselling and receive blessing from him. I am a humble man but Allah, the Great, told the Promised Messiah (peace and grace be with him) that he would load even the touch of his followers with blessing. I am taking no pride but dwelling only on the grace of Allah, the Glorious. In short, they were very happy and so was I, though it is the bare truth that when I would repair to my room after these long get-togethers my jaws would be aching with the pain constant smiles had caused. Nonetheless, it is the truth that if I had not spoken to them with a cheerful face, they would have not been satisfied spiritually; they were brimming with spiritual joy and I was likewise running over with spiritual happiness.

KHILAFAT LIBRARY

Love begets love

I have said before that the African friends would grip my hand, would'nt say a word, but would not release their grasp and keep their gaze fixed on my face. I would feel so overwhelmed that I would bow my head in gratitude. Many a time a man in the rear would jostle the man ahead to express his eagerness and would prod him to move but without evoking a response,

for, here the magic of love held its spell. They deserved a lot of spiritual love and I gave them freely of it. Often a man would hold my hand and will not relex his grip and the man in the rear would sidle up to me, take my hand in his hand and break the grasp of the other with a jolt and then would not relax his own grip on my hand and would not let others have a chance.

In short, I am aiming to tell you that cheerful disposition creates a deep impression. This is a moral quality that needs no investment to make a dent. It involves no expenditure of time or money but one gives pleasure to his fellow-man so much so that they feel good and radiate happiness.

I have said before that once I told them that only love begets love. This happened in Nigeria during the first leg of my tour. During a single day I collected from them without the slightest exaggeration some 50,000 to 100,000 smiles, from the polytheists, the Christians, the pagans, the non-Ahmadi Muslims; the Ahmadis were met with generally in meetings and were not encountered on the roads.

KHILAFAT LIBRARY

I would greet them with a smile and they would greet back with faces aglow with joy. On the sight of my car one man would give a cry and the entire body of workers would leave off their jobs and gather on the road to receive a similing greeting. When I first picked up an African child and gave him a kiss, I not only saw great joy lighting up their faces, even my ears felt its vibrations in the air.

They are hungering for love and they have the feeling that there has not yet been born any people who could give them affection. It was therefore a strange spectacle for them to see a foreigner visiting them with the message of Islamic love implementing it through practical demonstration; he caressed their kids and held in embrace the grown-ups nay he did not neglect even their womenfolk, for, though I could not shake hands with ladies, there was Mansura Begum at my side who snook hands at a single function at times, with over six thousand

women—had she not accompanioned me in my mission in this role, the womenfolk of that land would have felt left out. Allah, the Illustrious, in this manner, made provision for their spiritual joy and satisfaction. It is a small thing apparently but it is not insignificant in terms of dividends. Each Ahmadi should hence put up a smiling countenance and should feel happy. In fact, we alone have the right to feel jubilant; no one else has that right. Therefore smiles should ever keep his face glowing. Many people come and visit me. I tell them that 80-year long calumny did not wipe the smiles from our faes by the grace of Allah.

KHILAFAT LIBRARY

Good manners a moral quality

In fine, you should have good manners. I mean when you meet others and talk to them do not speak harshly ; smiles should ever hover over your faces. This cannot fail to affect others. Only the other day I paid a visit to a gentlemen. His secretary said to my secrefary that he had never in his life seen a happier face, for, I had a cheerful look and he felt that compassion was bursting forth from it. When I talked to this gentleman about his region he was surprised to meet one who gave so much thought to his area.

When in 1953 we had morning visitors who had come to apprehend me, Allah, the Magnificent, had forewarned me the preceding night ; even the police team already on the spot did not know yet. They probably received the order late. When they knocked at the door in the morning since I already knew thefr errand, I told my children who were very small then, the youngest was about 3-years old, that I had neithcr committed theft nor burglary nor broken the law of the land nor violated the law of God, "if I am taken into custody today I will have been gravely wronged but I want to see smiles over your faces and would not like to see any of you with a crest-fallen countenance." At the time of my arrest even my 3-year old baby was grinning.

We should never feel angry. The Promised Messiah, the glorious spiritual son of the Holy Prophet Muhammad (peace of Allah and His blessings be with him) has purged our hearts of malice and we entertain feelings of animosty against none. Instead, we have feelings of affection, sympathy and compassion for others. Let them say what they please but they cannot take away from us the sentiment of compassion for others. But if by their slanderous attacks, dispossess us of this beautiful Divine gift, it will be their own great misfortune indeed. However, the more you lavish your compassion on others the quicker you win their hearts for the glorification of the Holy Prophet Muhammad (peace and blessings of Allah be on him), in grateful acknowledgement of his beneficence.

Forebearance

The other quality that stimulates the spirit of fellow-servlce in the Khadim is forebearance (hilm), patience, exercising control over one's tempcr, and waiting with dignity. The word waiting can be used in many senses. In our case it means waiting with an attitude of calm dignity for the ultimate victory that we have been promised.

KHILAFAT LIBRARY

Generosity of Character

The third quality that helps develop the sence of public service to perfection, is, according to the Promised Messiah (peace and grace be on him) *Karam*; it means overlooking and it also means generosity. In fact, forgiveness also carries the sense of generosity, for, a liberal man who donates a part of his assets to another person is parting with a legitimate right of his own and the one who forgives is also giving up his right to exact revenge. The only provision that Allah, the Glorious, has made that if forgiveness encourages delinquency then retributive action is justified to a certain extent. In short, the word *Karam* carries both the nagative and positive aspects and a Khadim must ever turn it over in his mind whether he is imbued with its spirit. Often men hurt others in ignorance. The aggrieved should, if he

KHILAFAT LIBRARY

aspires to be a Khadim, desist from hitting back.

Some incidents in life leave indelible impressions. When I was a child and was a student of the Ahmadiyya school I stayed with my grandmother, the Ummul-Mominin ; she brought me up—may Allah be pleased with her. Under her orders I used to offer all the prayers in masjid Mubarak cxcept the late evening prayer (isha) which I was told to offer in Masjid Aqsa because the Isha prayer was offered late in the Masjid Mubarak and I had to do some homework and at the same time have my normal sleep. The Promised Reformer, the Khalifa-tul Masih II, was a very busy man and would some time turn up late for prayers. Nowadays if I am late for prayers for hardly 15 minutes, the worshippers get impatient while we have been waiting for the Khalifa-tul Masih II for prayers for as long as two hours at times. One who is sitting in the house of God should be in no hurry to get out. I used to go to Aqsa mosque for my Isha prayers. There was a covered lane that ran under the Promised Messiah's house—at present there are sitting in front of me many khadims who have no idea of the lay-out of the Promised Messiah's residence.

One night it was dark and when I came down to the lane the Ahmadiyya school students were on their way to the mosque in a row—they used to go Indian file to the mosque then. I joined them. Because of darkness my foot clashed with the foot of a boy ahead of me. He was wearing a pair of slippers. When he lifted his toe my foot hit his slipper and the boy suffered a jolt but he took no notice. But it so happened that we had hardly gone a few steps further when again my foot tangled with his slipper. It perhaps crossed his mind that somebody was taking liberties with him. He turned on his heels and gave me a resounding slay at my face. I fell to thinking that he had no idea of what he had done and to whom and that if he knew he would feel deeply contrite. I decided not to expose him to that hurting sense of compunction and I fell back a few paces and when some 15 to 20 students passed by I rejoined the line. I do not know his identity

nor did he know the identity of the recepient of his slap. Some Ahmadies hurt their fellow-Ahmadies causing me greivious pain—I have to grieve both for the injured and the aggressor and have to devote some moments to prayer in this connection. This is your due and my duty. I observe my schedule. Whether you are hurt by a friend or a foe you should overlook and if you do not you are far from being a true khadim ; you will be only retarding the growth of your spirit of fellow-service to full development.

KHILAFAT LIBRARY

Iffat

Next to it is *iffat*, keeping check on passions. It has a still wider sense—abstention from all the Divine prohibitions. Every trangression in this field leaves a stain on one's face, on one's mind. One should therefore keep off from things that disfigure his face and are repugnant to Allah, the Supreme. The spirit of fellow service is choked thereby. Allah, the Illustrious, has, for instance prohibited a few things ; He has not done this to harm us, He being our beneficeint Lord. In fact, He planned to make us happy thereby. He prohibited everything that retards the development of man's talents to perfection. This is what is called sin. This is a very beautiful definition of sin that Islam and the Holy Quran propound. Whatever is wholesome for the person of man or for the collective mass of talents latent in him is called *Tayiyob* in our language. An Ahmadi has therefore not only to take into account the halal (lawful) things for his use, he has also to choose the Tayiyab (wholesome) from among them. Some parents do great wrong in forcing their children to eat some foods irrespective of the fact that what is *Tayiyob* for them may not be *Tayiyob* for their kids.

An interesting incident took place in our family. We have a little girl of 3 years. Her stomach started running. She wanted very much some parched chick-peas. She was on a visit to her grandmother with her parents. At the evening tea they happened to have a plate of chickpeas. The girl wanted very much to help hereself with the stuff and the parents were equally adamant

that she would not touch a grain. The grandmother however intervened and said since the child was so much wanting to eat chick-peas she should be allowed to have her way. The girl ate the peas and was cured of diarrhea. For, it was the urge of her body, a voice from her inside.

Take the case of animals. When sheep and goat are grazing together a goat would touch a plant and then turn away from it. Its nature warns it against its consumption. Allah, the Magnificant, has granted the animals the sense to feel that a particular herb is not wholesome food for them. He has granted us the sense to judge and decide, to hear the inner voice and work accordingly.

KHILAFAT LIBRARY

Humility, lowliness and graciousness

Graciousness, humility and lowliness are slightly distinct from one another but have largely indentical meaning.

It is of great importance for a *khadim* to regard himself a non-entity. In our organization we have the office of Saiq and have placed him under the Qaid. The true spirit of the Khuddamul Ahmadiyya organization is leadership. There is a difference between the Saiq and the Quaid, the former orders the march from the rear and himself stays at the tailend to see that none lags behind. He serves a purpose but because of his office he is not qualified for leadership. The Quaid says "I am on the move, follow me".

The Ahmadies Granted World Leadership

Allah, the Most High, has granted you world leadership. You cannot leave the job to others and sit behind cooling your heels. I read some articles about the German youth. I greatly admired their attitude. I guess they had learnt it from Islam. Germans divided their army into small units of ten officered by a lieutenant. The officer of the unit would set a short - distance target, say about a few yards ahead, a shrubbery for instance and run the gauntlet of enemy artillery. He would not tell them to

go and capture the feature with himself watching from the rear. On the contrary, he would say he was advancing to occupy the point they had been commanded to take and that they should follow him. The result was that Germans lost more lieuntenants than any other nation. This indeed is the true spifit without which no leadership can ever be crganized.

If you have to become leaders (quaid) then you must cultivate the spirit of graciousness, humility and lowliness; this is the true spirit that a Muslim must imbibe. We are training you in these disciplines at this age so that this spirit wholly pervades your body, your soul and your mind. From the organizational viewpoint each of you from sadr (president) down to a khadim must exude the spirit of utter humility. Once this spirit has been organized most of the problems will have been solved. Once our youth are seized of this sense of self-effacement, then nature would impell their hearts, minds and souls to forge centact with the Only Existing Being.

KHILAFAT LIBRARY

The Holy Prophet (peace and blessings of Allah be with him) has said that one can't have even a shoe-lace without the grace of God. It is a truth and not a mere philosophic observation. There are many who go to buy a shoe-lace to a shop but not all manage to reach there or return home, death intervening in quite a lot of cases. A man returning home from his work in the heat of summer looks forward to a cool drink his dutiful wife has prepared for him might not feel good; if Allah the glorious does not will it water may not become the means of his life. You must have read in the newspapers of men dying quite often after taking a drink, for, it is Allah, the Supreme, who commands the water to become the means of a person's life or an agent of his death. Often a man returning home lies down in the bed to rest. The wife thinks he is alseep but later discovers that he has passed out. Sleep did not become a means of refreshment and rest foi him but became the instrument of his death. Allah, the Sublime, shows His humble creatures flashes of His Omnipotence lest we forget Him and stray from the road

that leads to Him. Man cannot scale great heights nor forge contact with Allah, the Supreme, if he entertains any idea of self-importance and self-aggrandizement.

If you aspire to be good khuddam (publie servants) then you have to imbibe the spirit of graciousness, humility and lowliness. The Holy Prophet (peace of Allah and His blessings be on him) says "When a man behaves with humility Allah exalts him to the seventh heaven" (Kanz-al-amal vol vI p. 5).

If a man were to attempt a jump the most he can loft himself is hardly ten feet. When a burglar jumps clear off a 6-ft. high wall he is said to be slick and hard-boiled. A common man can hardly jump six feet high leave alone reaching the seventh heaven. But Allah, the Excellent, has provided you with the means to reach that high.

KHILAFAT LIBRARY

Compassion

Next is fellow-feeling ; compassion to mankind is the assignment of each one of the small and the big. This is as much the duty of Ansars as of Khuddam—in fact the Ansars are also Khuddam only they bear a different name-plate. The Ahmadiyya Community, it must be clearly understood, has been raised to serve mankind. When I went to Africa I remember the Africans were amazed and deeply impressed when ever I told them that Islam commanded compassionate treatment of mankind.

Purity and Piety

Then there is purity of mind. It is a quality of cardinal value. In the absence of it religion is reduced to mere metaphysics. The idea that our youth should be imbued with a spirit of inner purity and sense of piety keeps me greatly worried. This state is realized only when one is enamoured of the joy of the love of God, the Great. of His beauty and beneficence. Satan mounts his attacks not from four directions but from thousands of angles. At times he tries to inspire man with arrogance, at times with hypocrisy and now with one sinful thought and then with another

But Allah. the Glorious, bids us not to fear Satan for he cannot succeed if we become His servants.

Physical Cleanliness

KHILAFAT LIBRARY

Even physical cleanliness influences the heart, the soul and morals. I do not see here that high standard of personal cleanliness that I observed in Africa. It does not cost a poor-man anything except that it entails some hard work to wash clean his clothes. You should take note of this. If you can reach the level of the cleanliness of the Africans, people will know you from far, they know you now when you are face to face with them. For, Allah, the Great, has granted Ahmadies a light and none can take away this light.

The tenth quality is resort to lawful livelihood. Tayiyab, whole some food, is the top-priority requirement but first of all if has to be lawful (halal). In village areas almost all farmers grow sugar-cane. It has been observed that the children of one farmer eat up the sugar cane plants of the neighbor who retaliates in the same measure. If each family had consumed its own produce there would have been no difference except that they would have been within the limits of law. Now our organizers of Annual Gatherings hold the camp in a vacant lot as we used to do in Qadian. It was pleasing to know they invariably obtained in writing the permission of the owner to use his premises for the purpose.

Use of lawful means does not simply imply a ban on theft. There are many subtle aspects which have to be duly taken care of. There are for instance the overhanging branches of a neighbor's lote-tree. Children should be warned against helping themselves with its fruit, without the neighor's permission. It might help their physical growth but it would certain disintegrate their souls. If permission were sought I doubt if it would ever be refused. I had planted a garden in the college grounds.

Its supervisor was a man of a highly explosive temperament. One day he called on me complaining that some boys had helped themselves with some fruit. I had anticipated such a situation- if I imposed an embargo the boys would be committing a sin by violating it and if they were permitted to use the fruit, they would not be guilty of a breach. I told him that I had planted the garden for the boys and that he had no cause to get mad and all that he was required to do was to dissuade them from eating raw fruit like guava as its use was injurious to health.

KHILAFAT LIBRARY

Truth Speaking

Truthful speech is the elventh quality of cardinal value. Lie is said to beget children. Once a lie is uttered its chain has no end, for, another lie has to be invented to cover the previous one. A truthful man has no use for lies. I met a senior officer recently. I told him that while we as a community are a peace-loving people but we do not claim to be God and should someone of us commit a breach of law inadvertently and fail to establish his bonafides in this behalf, he should be given an opportunity to defend himself and if it is found that he had committed a breach of law, he would happily tender an apology if that could give any satisfaction and failing that suffer the consequences equally cheerfully. He must, I emphasized be given the opportunity to clear himself. Now report-mongers have little scruples in carrying tales that have no substance. Last August I came to Rabwah from Abottabad for a few days. I gave an address here in which I spoke about my plan to install a broadcasting station somewhere in African and had explained it quite a few times before in some of my earlier addresses. Somebody sent a report to the government that I had announced during my Friday sermon my intention of installing a broadcasting station at Rabwah in defiance of law and the report warned the government to be alert lest the Ahmadiyya Community quietly install a broadcasting facility at Rabwah without

the government having an inkling of it !

Some of our opponents very authoritatively declared that the Ahmadiyya Community had started "Nusrat Jahan Fund" for political purposes I toured Africa and saw what Islam needed there. Members started offering sacrifices in the name of God and His Holy Prophet (peace of Allah and His blessings be on him). In this behalf I had issued a circular to members as a reminder. A few days ago I received a letter from a brother in London who said he had saved some money for his wedding but on receipt of my letter he donated it to the Nusrat Jahan Reserve Fund and had put off his marriage. This Nusrat Jehan Reserve Fund is made up of contributies tendered by people imbued with such lofty spirit of sacrifice. Would we be so demented as to divert this fund to political objectives? Besides our receipts are not handled the way they are treated ia contemporary world. Every penny we receive is entered in books and disbursement is done through cheques. All moneys are safe and our accounts are open to a check-up at all times. It is wrong therefore to allege that we are involved in politics.

KHILAFAT LIBRARY

People are given to sending out such stories. But are all the members of the Ahmadiyya Movement, the big and the small, the young and old and our teen-agers so entrenched in the high pedestal of truthfulness that no man can challenge the statement of an Ahmadi as against that of his opponent? You should all attain to that position. By the grace of God, the Illustrious, 999 Ahmadies out of 1000 are so situated but one black sheep could impair the reputation of the Community. Members should therefore stick to truth firmly. Others won't like it ; this should not make any difference. We have been given hard times on many occasions because we were not prepared to prejure to qualify for a due. I am not citing here any cases of this type because of particular reasons but it has been happening. We are prepared to forego our dues but are not

prepared to lie. Every Ahmadi should be imbued with this spirit. Truth should overwhelm his mind and his soul and it should be incorporated in his thought-process. I have multifarious responsibilities. I receive communications from members about their engagements and their problems. If I ever entertain suspicions about the veracity of reports I receive I can never make a sound decision. I receive true reports. Therefore the views we form are different from the views of others whether they relate to temporal or to religious affairs, for the simple reason that they receive indifferent reports and therefore they cannot reach a sound conclusion.

In fine, the habit of abstinence from evil things is of fundamental worth. So long as one does not shun harmful ways one cannot take to beneficial habits. If the foundation does not rest on concrete the house cannot last. We should found the building of our life on the plinth of peity and purity the way the House of Allah, the Glorious, is built, as an example for us on the plinth of righteousness where alone the Holy Prophet Muhammad (peace and blessings of Allah be on him) is priveleged to stand and where alone his leadership can be productive of results. Amen !

KHILAFAT LIBRARY

Eng : A.G. Soofi

Moon in the East

A short biography of the late Khalifa-tul-Masih II

(By A. G. Soofi)

KHILAFAT LIBRARY

—XI—

The civil disobedience was violently suppressed by the British Government. Large-scale arrests were made and processionists in Peshawar were indiscriminately machine-gunned. The disorders increased in volume and spread like wild-fire to the rural areas. Government muzzled the press with heavy cash penalties or imprisonment terms. The Khalifa-tul-Masih II was very much distressed. In an urgent letter addresed to the Viceroy of India he suggested immediate measures to meet the situation. He made seven proposals :

(1) A conferance of all moderate and law-abiding leaders of India be called for consultations on measures to restore peace and order without recourse to suppressive official action.

(2) A conference of provincial Governors be convened to formulate uniform policy at an all India level.

(3) It might be found expedient to demand sureties from the Press but the sums should not be too burdensome as Urdu papers could hardly bear the strain. Therefore the Government would do well to impose light demands and that in case of future violations the sums could be enhanced, he proposed.

(4) Government should make it clear to the public that arrests were not to stifle freedom but to create a healthier atmosphere for its growth and that the Government was anyway committed to dominion status level of self-government for India.

(5) Muslims as a people were not a party to the prevailing

agitation and Government had nevertheless made a serious mistake in suppressing the Peshawar uprising with an iron hand and should therefore take pacification measures and declare its intention to make North Western province fully antonomous.

(6) Muslims are apprehensive of their rights being ignored by the Government under pressure from Hindu agitators.

(7) Government made a mistake in legislating Sarda Marriages Act and though personally speaking Khalifa-tul Masih II was not favourable to marriages of minors, he did not relish the idea of a minority being coerced in the name of social reforms.

In the reply received by him, the Khalifa-tul Masih II was told that :

KHILAFAT LIBRARY

(1) Since his return from England the Viceroy had kept regular contact with the leaders of different communities and that Governors of Provinces and that therefore it was not considered useful to call any conference at all-India level at the moment.

(2) Government was not planning to suppress the voice of freedom in India.

(3) Newspapers had been given warning in a friendly manner on many occasions with good results.

(4) An enquiry Committee had been appointed to investigate Peshawar incident.

(5) In respect of Sarda Act Government was in consultation with provincial Governments.

(6) In respect of Muslim interests the assurance was given that in the proposed Round Table conference all parties would be duly represented and that the Viceroy would exercise his influence to dissipate fears of Muslims.

Threats to Muslim Press

In order to intensify agitation against the British, the National Congress gave notice to all the newspapers to join a strike and shut shop. The Ahmadiyya Head Quarters offered the INQILAB' and 'SIYASAT', two Muslim dailies of Lahore as many volunteers as were required to clear the pickets. The

'INQILAB' in a note expressed Its sense of gratitude and so did Sayyed Habib of the 'Siyasat" praising the offer of brotherly sympathy and expression of true Islamic spirit."

KHILAFAT LIBRARY

Ahmadiyya Movement and Politics

The Ahmadiyya Movement is solely a high-pressure spiritual revolution aimed at establishing the glory of God in every human heart and brotherly ties of compassion between man and man and is committed to wean mankind from total involvement in pursuit of material well-being, aims at persuading fellow-men to devote themselves to the preparation for the eternal life, beyond the veil of death and, therefore, it is in principle and practice totally divorced from politics which are centered in struggle for power and represent a class conflict that reflects the logic of the fish. For quite some time the Khalifa-tul Masih II had been taking a lead in the political developments of the country and had come to acquire a position of strength and his influence was being felt at high levels, so much so that even Pandit Jawahar Lal Nehru planned to cut the community "down to its size".

The Khalifa-tul Masih II in a public statement justifying the current role of the community, made some important clarifications that demarcate the line where religion takes over as a moulding agency and must play its directing role as a balancing power. He said "For those who object to our participation in politics, I have three answers. Firstly, that we are engaged in our own work. You went after us complaining time and again why we were silent. We were then forced to give our true views. Secondly, by the grace of God, the High, our community is spread over every part of India and in foreign countries. There are many among them who get the opportunity of visiting here hardly once in a few years. It is necessary therefore that for their guidance and for our own as well as for foreign Press, we should give vent to our views and directives on the questions facing our country. Thirdly, we are a missionary movement and it is our profession to diffuse truth in the world. None can object to a Doctor's

treating his patients. This is his profession. Nobody has therefore any right to find fault with our speaking out the truth, because this is our profession. Whatever we feel is good, it is our professional duty to communicate to others.

If what we say is wrong, our critics have little to worry their heads over, for, people will reject it. Nevertheless we cannot be denied our right to express our views as they do theirs. The freedom-fighters place freedom before every other thing. Will it not be a negation of freedom if they quarelled with us simply because our views differ from theirs? They should, on the contrary, openly invite all who differ with them, to discuss with them their views, to prove their validity.

We have arrangements for that kind of public meetings so that those who have differences with us may come and express their views. We have repeatedly invited all who feel we hold erroneous views to come to the stage, to our stage and give their talks. But not every Tom, Dick and Harry; only reasonable people should come to us and we undertake to arrange public meetings for them with our members as the audience. I will personaly join to hear their views and if they are sound, we will have no hesitation in accepting them. But if they find that we have sound ideas they should openly adopt them."

KHILAFAT LIBRARY

Death of Khalifa-tul Masih Canard

The Hindu leadership, the Hinuu intelligenstia and the Hindu Press, were by this time so hostile to the Ahmadiyya Movement that they made it the first target of their concerted attacks and most of the attacks were of an underhand kind though bitterness found many frank experessions through the printed word too. One such cruel canard was the news report of the Khalifa-tul Masih's death appearing in the Hindu owned and Hindu-edited Tribune, an English language daily of Lahore. It came like a bolt from the blue and threw all the Ahmadiyya Communities outside the center in consternation. Men left their jobs and women their domestic chores and all gathered in the

local mosques, to pray and to mourn, waiting with drawn faces to hear a confirmation or with palpitating hearts hoping to greet a contradiction. Many started for Qadian to get first hand knowledge, to have the joy of seeing the Imam hale and hearty or having the pain of participating in his last rites. Hours passed and in some cases even days before the news was received that the report was a complete fib manufactured by some fiendish mind. But the mischief had been done. The devil had scored that much, even though it demonstrated once more to the public that here was a leader who enjoyed the personal affection of his followers like an ever-indulgent father, whose welfare was their first concern and whose life had all the meaning for them and whose death all its abhorence. It demonstrated once again the solidarity of the movement, making it a power that could give a good account of itself against any adversory. For, love had welded them together in one whole, a moving mass of devoted, determined, fighter-followers, waiting for a word of command from their leader, their hero and their commander. Here was something that was absent in other camps and they were many, well-organized, well-armed, determined and devoted to one objective or the other, to a short range goal, to freedom, to independence, motivated by ambition to rule and moved by hatred of the foreigner. But in the Ahmadiyya camp was a demonstration of a different kind. Here was the power of love that gives and goes on giving and keeps no ledger. Here was no short-term goal ; their goal lay in a far distant horizon, beyond the clouds and the skies, remote in the corners of eternity but love was present, permeating every heart, preparing it for the supreme sacrifice, for any sacrifice, only waiting to be asked, pouring itself out for a chance to be asked.

A member of the movement echoed the sentiments that throbbed the hearts of the entire community on that unforgettable, that painful day when he observed in a letter to a friend "Last night gave us a foretaste of the judgment day. I swear by Allah, the Superme, I have never passed a night of greater agony."

KHILAFAT LIBRARY

(Copyright)

KHILAFAT LIBRARY

New Ahmadiyya Medical Clinic opened in Sierraleone

"My ministry has decided to give the necessary support to your efforts". This announcement was made by the Honourable Mr. C. P. Foray, the Minister of Health, Sierra Leone, west Africa, on 3rd July 1971, while performing the opening ceremony of the "Ahmadiyya Nusrat Jehan Clinic" at Boajibu, Eastern Province of Sierra Leone. This is the Second Clinic out of the four proposed to be opened this year under the "Leap Forward Project" announced by Hazrat Khalifatul Messiah III, during his epoch-making tour of West Africa in 1970.

Maulana Mohammad Siddique, Amir and Missionary Incharge of Sierra Leone Missions says in a cable.

"Ahmadiyya Nusrat Jehan Clinic was officially opened at boajibu by the honourable C. P. Foray, minister of health on 3rd July. Function was presided over by resident minister of Eastern province and prayer led by Amir. Besides two ministers, Permanent Secretary to the ministry of health, two members of Parliment 6 Paramount Chief 25 Chiefdom speakers, 20 section chiefs, doctors, high government officials, missionaries and thousands of Ahmadies and non-Ahmadies participated. Traditional singing and dancing by tribals continued day and Night.

Chief Gamanga (the general president of the Ahmadiyya Jamats in Sierra Leone and the chief of Boajibu) in his welcome address expressed deep gratitude to the Hazrat Khalifatul Masih III. The minister of health paying glowing tributes to the Ahmadiyya Mission said, "as an educationist I have taken great interest in the contribution of the Ahmadiyya movement towards the development of education in the country. As minister of health I am particularly grateful to note that the selfless service of this movement has in fact been extended to the national medical and health development Programme. This is a demonstration of the pragmatic outlook of the Movement. My ministry has decided to give the necessary support to your efforts". Audience cheered Dr. Chaudhry Imtiaz Ahmad, M.B.B S.,F.R.C.S., Promised devoted service. The proceedings received wide coverage by radio and press.

Secretary
Majlis Nusrat Jehan, Rabwah.

BOOKS ON ISLAM
AND
CONTEMPORARY RELIGIONS

1. **Holy Quran with English Translation and Commentary.**
2. **Ahmadiyyat or the True Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245 pp.
3. **Invitation to Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmad Ahmad 345 pp.
4. **What is Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88 pp.
5. **New World Order of Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117 pp.
6. **Islam in Africa** *by* Mirza Mubarak Ahmad
7. **Our Foreign Missions** *by* M. Mubarak Ahmad
8. **Where did Jesus die ?** *by* J. D. Shams
9. **Islam** *by* J. D. Shams
10. **The Christian Doctrine of Atonement** *by* Dr. Mufti Muhammad Sadiq D.D.,S.S.P. (London)

Can be obtained from :

KHILAFAT LIBRARY

The Review of Religions,
Rabwah, West Pakistan.

Tahrik-e-Jadid (Monthly)

The Tahrik-e-Jadid (monthly) is the official organ of the Tahrik-e-Jadid, Anjuman Ahmadiyya. It keeps its readers well informed about the day to day progress of Islamic mission activity all over the world. Its subscription is 7 Shillings or one Dollar per year

Obtainable from :

The Manager Tahrik-e-Jadid,
Rabwah, (Pakistan)

You may pay your subscription to the Ahmadiyya Mission in your own country.

PSALMS OF AHMAD
by **SUFI A. Q. NIAZ**
Price Rs. 10

Order your copy from :
THE REVIEW OF RELIGIONS
RABWAH, Pakistan.

Regd. No. L 5746

'Al-Bushra'

ILLUSTRATED QUARTERLY JOURNAL
IN ARABIC

Published by:

Al-Jamia Ahmadiyya, Rabwah,
Pakistan.

ARTICLES CONTRIBUTED BY
EMINENT WRITERS OF THE ARAB WORLD.

Annual Subscription:

Pakistan	Rs. 5.00
Other Countries	Sh. 10/-

KHILAFAT LIBRARY

The East African Times

AN ENGLISH LANGUAGE MAGAZINE

Published monthly in

K E N Y A

on

Cultural, Social, Religious, Educational, Political
and Contemporary Developments in
KENYA and EAST AFRICA.

Annual subscription Sh. 5/-

Write to:

P. O. Box 554
N A I R O B I, K E N Y A

Review of Religions is also available on micro-film from University Micro-films, A XEROX company, Ann Arbor, Michigan, 48106 U.S.A.